NATIONAL COUNCIL
OUTLOOK
FEBRUARY 1959

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March 8

ONE GREAT HOUR OF SHARING

"... now abideth faith, hope, love, these three: and the greatest of these is love."

Vol. IX, No. 2, February 1959

National Council **OUTLOOK**

Journal of Interdenominational Cooperation

The Cover: In recognition of "One Great Hour of Sharing," March 8, sponsored by Church World Service, overseas relief and rehabilitation agency of the churches.

The annual appeal is for some 12 million dollars to meet 1959 relief needs in some 40 countries in Asia, Europe, the Middle East and Africa, Latin American and the Caribbean. New programs have been started in Poland, Chile, Brazil, the Belgian Congo, Ghana, Malaya and Uganda.

An editorial on One Great Hour and a report of the CWS Board of Managers' meeting in Atlantic City are printed on page 19.

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THE 32 CONSTITUENT COMMUNIONS OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE UNITED STATES OF AMERICA

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Armenian Church of North America, Diocese
Augustans Evangelical Lutheran Church
Christian Churches, International Convention (Disciples of Christ)
Christian Methodist Episcopal Church
Church of the Brethren
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends
Greek Archdiocese of North and South America
Hungarian Reformed Church in America
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Philadelphia Yearly Meeting of the Religious Society of Friends
Polish National Catholic Church of America
Presbyterian Church in the U.S.
Protestant Episcopal Church
Reformed Church in America
Romanian Orthodox Episcopate of America
Russian Orthodox Greek Catholic Church of America
Serbian Eastern Orthodox Church
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church
Ukrainian Orthodox Church of America
United Church of Christ
Evangelical and Reformed Church
General Council of Congregational Christian Churches
United Lutheran Church in America
United Presbyterian Church in the U.S.A.

PACIFIC SCHOOL OF RELIGION

What about tomorrow?

Will the U.S. lead the world from the brink of annihilation to the achievement of everlasting peace?

- Cleveland Conference on World Order stirs national debate on only one
- of many proposals it urged be studied by all Christians—that steps be
- taken toward recognizing Red China, communist bastion of 600,000,000.

A factual account of what has transpired since more than 500 churchmen met in Cleveland, November 18-21, 1958.

By J. Arthur Lazell

THE Fifth World Order Study Conference, held in Cleveland, November 18-21, 1958, issued a report that called on Americans "to lead the world from the brink of annihilation to the achievement of everlasting peace."

The conference "message" urged:

Step by step disarmament by multilateral agreement going beyond the suspension of nuclear testing.

Reconsideration of United States policy toward the People's Republic of China with steps to be taken toward possible recognition of it and its admission to the United Nations.

A break-through in the cold war stalemate by advancing toward competition in ways other than war, with growing cooperation wherever possible.

More liberal and imaginative economic aid to other countries.

Support for the United Nations in its effort toward peaceful settlement of disputes.

In its concluding statement, the "message" called on the Church "to mediate the love and the judgment of God to this threatened world. Our response to His love, which is expressed in our love for our neighbors, should sensitize us to the needs, the aspirations, the fears and the sensibilities of all peoples affected by the policy of our nation."

It urged continuous, ruthless, reexamination of "the hardness of mind and heart that comes from our too-little-noted national self-justification. . . . We must press the Church to the education and invigoration of its members in relating their faith as Christian citizens to their decisions as citizen Christians."

Now—three months later—what have been the reactions to the Cleveland conference?

Secretary of State John Foster Dulles, in a subsequent address at San Francisco on United States Foreign policy, re-stated his belief in current American diplomacy.

Reaction to Message Favorable

Reactions to Cleveland fell, generally, into two categories. The "message" was concerned with total American foreign policy, not just the question of recognizing the People's Republic of China and admitting it to the United Nations. It was offered as a basis for study and discussion in the hope that there could be a re-evaluation of our foreign policy. In essence, the favorable reaction recognized these objectives and supported the efforts to stimulate public discussion, supporting the year-long program of education and action for peace which is to start in June 1959.

The unfavorable reaction to Cleveland was confined almost entirely to a single problem posed in the "message": reconsideration of United States policy toward China and steps to be taken toward recognition of the People's Republic of China by the United States and its admission to the United Nations without *implying approval*. Much of this criticism was linked to the efforts in one group to organize opposition to this single item, and to support what one might term constitutional objection to the National Council of Churches. Some of the opposition made use of vilification and deliberate misrepresentation. In virtually none of the unfavorable reaction was there an acceptance of the conference challenge to Americans to reason together on the crucial issues of our time without acrimony.

Committee of One Million

On December 8, the "Committee of One Million Against the Admission of Communist China to the United Nations" issued an appeal for repudiation of the Cleveland conference in order, as it said, "to set the record straight and to show where the American Protestant community stands." This letter lifted out one paragraph of the message for emphasis. The letter was signed by Dr. Daniel A. Poling, Dr. Norman Vincent Peale, Congressman Walter H. Judd, Methodist Bishops Herbert Welch and Fred Pierce Corson.

The writers asked recipients to answer two questions: "(a) Do you favor recognition of Communist China by the United States? (b) Do you favor the admission of Communist China to the United Nations?"

There was no mention in the letter of the many other important points proposed for discussion. The writers said they believed that the Cleveland action was "inconsistent not only with the standards of the United States but also with the clear principles of morality and Christian faith."

Dr. Poling, in an interview which appeared in the *New York Times* of January 20 and which received nationwide coverage, said he would urge the General Board of the National Council to "repudiate and disavow" Cleveland. He said that the Committee of One Million was polling "48,000 Protestant ministers" on admission and recognition of the People's Republic of China. He said the Committee had received 8,942

replies, with 7,682 answering in the negative.

Dr. Poling is not a member of the General Board, nor did he state the origin of the list of 48,000 ministers. (There are approximately 300,000 Protestant and Orthodox clergymen in the United States.)

The Committee of One Million sent another letter, dated December 10, over the signature of its treasurer, Frederick C. McKee, in which it used "appeasement" twice in referring to Cleveland, and asked recipients to "send as large an additional contribution as possible" to the Committee.

Opposition from Publications

Publications of Protestant fringe groups also voiced opposition.

Christianity Today, for December 22, attacked the "message" on the China issue and asked "how, from their faith in Christ, the delegates arrived at new sympathy for Communist China," although nowhere in the message is this suggested. The magazine editorialized its "disappointment over NCC's preoccupation at Cleveland with world affairs in a framework that virtually nullified the relevance of foreign missions to world disorders."

The magazine chose to ignore the Conference's recognition of the world-wide mission of the Church in stating that it believes "in the Holy Spirit through whom God in Christ transforms the hopes and fears, the motives and capacities, the lives and destinies of men and nations into conformity with His redemptive purposes for the world and for all men."

The National Association of Evangelicals also separated the China issue from the remainder of the "message." George L. Ford, its executive director, asked for funds to support the association's opposition to Cleveland.

An editorial by Rev. L. Nelson Bell, associate editor of the *Southern Presbyterian Journal,* in the December 31 issue, focused almost entirely on the China theme. He criticized some of the delegates to the conference and urged "Christians who disavow this leadership . . . to take effective measures through their respective church courts *and at the same time* (italics his) discontinue the payment of any funds which might be channeled to the National Council for its use."

Unfriendly Letters Few

Approximately 100 letters have been received from individuals and organizations by the Department of International Affairs of the National Council, which sponsored Cleveland, and by other offices of the Council. Slightly more than half objected to the recognition-admission proposal (or, more correctly, to inaccurate reports of what the conference proposed about China). Most of the objections were cast in language that denounced the conference and the National Council for supporting what they claimed was an unChristian viewpoint, for ignoring the martyrdom of Christians in Communist China, for withholding aid and comfort from Christians in the Far East, for giving propaganda aid to communism. Much of this language was emotional, and many of the statements were not relevant to the purpose or actual language of the "message."

One letter from the "Presbyterian Churches in Korea" said that "those who think that co-existence and appeasement are possible have no experience with communism, and apparently have not even troubled to read the pronouncements of the communists on Christianity. . . ." Similar condemnation came from churches and churchmen on Formosa and other letter writers, who apparently had not taken the trouble to read the Cleveland "message" in its entirety, or had read only incomplete and misleading accounts.

However, in the light of some newspaper editorials, articles by certain columnists, and a variety of other efforts to stimulate opposition, the amount of opposition mail reaching the National Council would appear to be minuscule.

Critics Answered

Courteous replies were sent to all letters, together with a reprint from the December 1958 issue of the OUTLOOK, a statement by the chairman of the Department of International Affairs, former U.S. ambassador to the U.N. Ernest A. Gross, on "Sino-American Relations," and a copy of the resolution adopted by the National Council's General Board which met in Chicago after Cleveland.

The resolution pointed out that the conference spoke for itself, as is usual with such conferences; that the objective was to "put into public discussion issues of high moral and spiritual, as well as political, significance"; and reaffirmed the right of the churches to speak on all matters affecting human life, no matter how controversial. The resolution underscored the fact that the "message" was theologically rather than politically motivated. It called upon "our constituency and all American citizens to study carefully the *full* (italics mine) text of the message. . ."

This is what almost all the critics of Cleveland failed to do.

Dr. Herman F. Reissig, director for international affairs of the Council for Christian Social Action of the United Church of Christ, wrote to U. S. Senator Paul H. Douglas, a member of the Committee of One Million, to protest the language and implications in the letters sent by the Committee.

In reply, Senator Douglas said "while we differ on the question of our national policy toward Red China, I certainly recognize that a great many who take your view are no more 'appeasers' or 'communist sympathizers' than those of us in the Committee of One Million." He said he hoped that "fair debate may enable us to have a constructive policy." This was the intent of the conference.

Among organizations that wrote in support of the "message" was the Philadelphia Yearly Meeting of Friends: ". . . it is wonderful to know that the leadership in the various Churches is moving so strongly in the direction of active participation in international relations and the strong emphasis placed on the obsolescence of war—particularly modern warfare—as a means of bringing adequate world order."

The *Cleveland Press* of December 16 carried a column by Julian Krawcheck, described as "a skillful reporter in the field of world affairs." Mr. Krawcheck spoke of the "message" as an "important measurement" of "an important change in public opinion on the communist issue." The burden of his conclusion was that, whereas in the past public sentiment was predominantly in support of current American foreign policy, "more and more people — perhaps a majority—have importantly revised their thinking on U.S.-Soviet relations in the last few months . . . they simply have come to the conclusion that there no longer is an alternative to peace."

This, too, was the burden of the Cleveland "message" in *all* phases.

Christian Century Article

The Christian Century, for January 21, contained an article on "American Policy in the Far East," by Dr. Charles McCoy, professor in the department of religion at the University of Florida. After outlining the past decade in Sino-American relations, American foreign policy vis-a-vis the East in general, Dr. McCoy says that "diplomatic relations with Red China are a basic item in a more realistic policy in the Far East. The Cleveland Conference on World Order is to be commended for perceiving this fact and for having the courage to suggest this course to our government."

He pointed out in asking "should Red China be included in the United Nations?" that "this issue is not totally

"Frontiers of Faith" TV Program is Cited

THE National Council's showcase NBC-TV program, *Frontiers of Faith,* shared the spotlight with Leonard Bernstein and other top TV personalities and programs at the eighth annual Sylvania Awards Dinner on January 22 at the Hotel Plaza in New York. The outstanding "program award for 1958" in the religious category was presented to NBC for the three-faith series of which *Frontiers of Faith* is a major part.

Beginning in 1951 as a televised church service, *Frontiers of Faith* in 1958 offered such dramatic presentations as the Henry Gallaudet story, "Song Out of Silence" and the hour-long Easter program "This Prisoner Barabbas"; also a series of provocative discussion programs in June and July, and in September "The Rainy Season," a four-part dramatic series on the problems of retirement. The three-faith series is offered by the network at 1:30-2:00 p.m. Sundays on the NBC-TV network (5:00 p.m. in the summer months). It has an estimated audience, according to the network, of two and a half million.

In regard to programming, *Frontiers of Faith* has been highly experimental, with strong emphasis on drama. In 1959, with a supporting committee, an NCC producer of its own and a more adequate budget, the program is expected to improve considerably on its 1958 record.

The 1959 budget has been set at an all-time high of $75,000 for 24 NCC programs (February, March, April, June, July, September). This allows more money for scripts and for "name" actors and for publicity and promotion. NBC, which adds to this an average of $7,500 per week, plus the time on 122 TV stations, is also making available more time in 1959 for rehearsal.

The current series began on February 1st with "Moon Flight One," a drama of the space age. This is the first in a series of eight dramas designed to deal from a Christian point of view with man's reconciliation to his fellowmen and to God, and man's burden of guilt and his need of forgiveness, not only from others but from himself.

A consultative group of younger theologians met during the Christmas holidays and outlined a series of seven programs for June and July. Responsibility for development of a September series on the problems of the middle years has been assumed by the National Council's Adult Work Committee.

The *Frontiers of Faith* Committee meets in March to begin planning for 1960. An ambitious budget goal of $104,000 — which includes additional money for program and for promotion and research — has been proposed.

What of Tomorrow?

(*Continued from page* 4)

unrelated to recognition, but the Committee of One Million goes altogether too far when it implies that the two matters are virtually identical. No simple affirmative or negative answer can be given to the question. . . .

"The churches and the American government should heed the advice embodied in the resolution of the Cleveland Conference . . . discussion will be productive, however, only as we lay aside moralism and hysterical anticommunism and seek to train our policy on the goal of peace. . ."

At the Grass Roots

Personal experiences during a National Council staff trip in the Mississippi Valley and Southeast areas of the United States indicate that newspaper headlines implied erroneously that the National Council spoke at Cleveland. The General Board's Chicago resolution was not reported widely enough for it to make an impact on newspaper readers.

However, whenever criticism was met, clear explanation of the intent of Cleveland to issue a message for study purposes, and of the conference responsibility for issuing the message, changed attitudes. The National Council was then given credit for acting wisely in providing the opportunity for informed church representatives to say what had to be said.

Similar experience is reported by Dr. Kenneth L. Maxwell, executive director of the Department of International Affairs, when he spoke to the "little Cleveland" world order conference held under the auspices of the Public Affairs Department of the Council of Churches of Buffalo and Erie County, in Buffalo. The *Buffalo Evening News,* December 5, reported that "pastors and laymen joined . . . to tangle head-on with the many problems plaguing a world in turmoil. . ."

Like results were achieved at conferences called by the community relations department of the Waukegan-North Chicago Council of Churches and the St. Joseph County Council of Churches in Indiana, following the Cleveland conference.

In Cincinnati, the Christian World Relations class of the Cincinnati Council of Churches, consisting of about 100 women, officers in various denominational groups, met in four sessions to discuss the conference message, and helped to counteract inaccurate reports of the conference.

Local Council Survey

A check of criticism of Cleveland received by various councils of churches revealed no massive organized campaign, although the larger percentage of mail received opposed the proposal to discuss American foreign policy toward China. In all cases, the councils welcome the year-long study and action program for peace which will be sponsored by the Department of International Affairs in conjunction with church groups, for the purpose of encouraging discussion by local churches of all points in the Cleveland "message."

Dr. Maxwell also reports evidence that leaders in other non-governmental organizations recognize that the Cleveland conference took the lead in urging public, thoughtful discussion of complicated, emotionally-charged issues.

The assembly of the Ohio Council of Churches, meeting in Columbus, January 26, commended the Cleveland Conference for its action and recommended that the "message" be made available to all churches and studied as a part of the 1959-1960 emphasis on international affairs.

The January issue of th *Erie Churchman,* "voice of Erie Protestantism," summed up its point of view this way:

". . . the Message, when issued, did not claim to be anything but the best thinking of the leaders at the Conference. It made no demand that you agree, or conform, only that you study, discuss, become concerned about Christian responsibility in our world in the place where you can speak responsibly, your local church and denomination. This, we submit, is the responsible exercise of Christian authority. Its effectiveness depends upon its being put to use in your church and mine, in Erie and everywhere. . ."

Kenya mobile unit sent by United Church Women three years ago, shown in action.

Partnership, not paternalism

This is goal of Africa, land of promise, as seen by husband-and-wife team

By GERALDINE SARTAIN

African women are busy—studying dressmaking in Leopoldville; speaking on Woman's Hour, Tanganyika radio program.

A TANGANYIKA woman, badly in need of an operation, refused to enter the hospital on the day set because she would have missed attending World Day of Prayer services.

The hospital authorities were so impressed by the woman's fervent request for delay that they made a bed available to her in their crowded wards immediately afterward.

This report from a mission station in Africa does not surprise Mrs. Emory Ross, who feels that Christian teaching is helping equip African women at a critical moment in their history.

Mrs. Ross just returned from four months on this continent.

An old "African hand" herself, she is both pleased and concerned about many things she saw in the land where she and her husband spent so many years and where their three children were born.

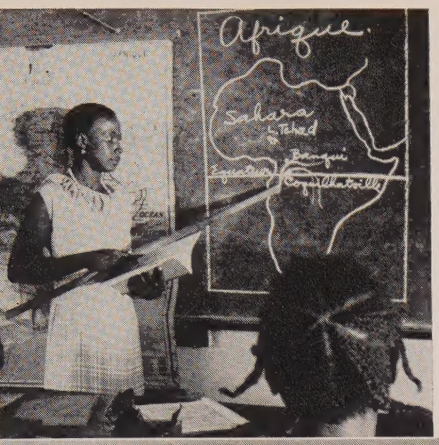
The Belgian Congo was their home—Bolenge, where the Congo River crosses the Equator the second time in its descent to the sea, and Leopoldville, where Dr. Emory Ross was secretary of the Congo Protestant Council. This council of missions represented many denominations from ten nations.

The recent visit of the Ross husband-and-wife team to 21 African countries was to obtain material for a book entitled *Africa Disturbed* to be published by the National Council's Friendship Press.

Mrs. Ross no sooner retired as an executive of United Church Women than she took off on a new major undertaking. Like her husband, she has finished one career only to embark on another.

In Kimpese in the lower Belgian Congo Mrs. Ross visited the interdenominational training school for men and women partially supported by World Day of Prayer funds. A women's center is situated on each of the two campuses of the school — the Institut Medical Evangelique and the Ecole de Pasteurs et Instituteurs. Here six missions join hands to give young women education that will enable them to be teachers, nurses, evangelists and effective lay workers.

Myrta Ross considers this one of the most important pieces of Christian work in Africa, since women are destined to play such a significant role in the future of their countries—now either newly freed from colonial rule or slated for freedom in the forseeable future. From these centers go forth women to teach



Stress is laid on domestic subjects—Youth Fellowship sewing class in Luanda; leprosy patients sewing at Ndjazeng; cooking class at Bwiru Girls' School, Lake Provinces; but Liberian women have voted in general elections since 1951. (Photographs at top of this page and the one at bottom of page 6 are by Rev. Leon V. Kofod.)

other thousands hygiene, home economics, sewing, cooking, child care, citizenship.

Last year Kimpese enrolled the first two unmarried girls in its secondary school. All previous trainees were married women who accompanied their husbands to the school.

Mrs. Ross hopes that the advent of girls like these trainees marks a turning point, for it has been difficult to keep African girls in schools for higher education. Their families considered education unimportant for a girl. Instead, they sought early marriage for their daughters in order to collect the "bride price." This has constantly increased in value. In the past a few goats, cows, anklets or bracelets would secure a bride; now the price is often a large sum of money.

Because women are deprived of education they are especially susceptible to the influences of other ideologies which promise them so much, Mrs. Ross points out. Therefore, it is up to the Christian world to fulfill its pledges to them.

"Kimpese has made a start," Mrs. Ross says. "When the Belgian Congo obtains the self-government which has been promised, its women will need even more aid. We in America must realize that Africa is one continent which still has free choice of the path it will follow. Christianity has been on the inside for so many years. Now other forces are knocking at the door and even pushing that door open at some spots."

It is also important to step up the education of African women today, Mrs. Ross points out, so they will not lag behind their husbands in schooling. They need, too, to learn how to train their children properly and help build a new society in their emerging lands.

"Further, if we hope to see Africa build Christian homes from which will come leaders motivated by Christian principles for the new governments, we must stress Christian education for women," Mrs. Ross says.

She cites what one woman in the lower Congo who had a chance at schooling has been able to accomplish. Mrs. Timothe Lukoki struggled against the pressure of her maternal uncle that she marry young. Her Christian parents encouraged her to finish her nursing course at Sona Bata. Now married to a business man, she was sent last year as one of the Congo Christian representatives to the all-African Christian Conference in Ibadan, Nigeria.

There she was so inspired by hearing what other African women were doing, that on her return she began to organize women of her mission into fellowship groups dedicated to many kinds of service. For some years foreign missionaries had tried less successfully to do just that. What Mattie Lukoki brought them was their very own responsibility, and they were ready to undertake it.

This points up another facet which Mrs. Ross emphasizes.

"In religion, as well as in government, Africans want partnership rather than paternalism," she says. "They must have more responsibility for program and policy."

(Continued on page 12)

The Nature and Task of Local Church Councils

By JERALD C. BRAUER

FOR many years the local councils of churches have stood as a concrete symbol of the underlying unity of the Protestant churches, though recognizing their differences. Such a symbol of actual unity in the face of very real diversity is a good thing. Also, these local councils have achieved many good and enduring goals in behalf of the Protestant denominations. However, the time has come when the churches must reeaxamine the nature and task of such councils.

This reexamination is forced on us by a variety of pressures. It is not that we believe the councils are not needed. Rather, it is now evident that they can perform even greater service in behalf of Protestantism. Therefore it is imperative that we examine their nature in order to determine how they might carry through familiar tasks more effectively and develop new functions in the face of radically different problems that have emerged since the war.

The time has come for the local councils to go beyond their usual informal, unsystematic arrangements. They should be true councils in the classical sense of that term. That is, they should be representative of the local denominations through a carefully worked out equitable representational system. This movement is already well under way, but it still has a long way to go. Because local councils of churches originally started informally among men of good will in order to achieve certain immediate goals, they did not have to deal realistically with the question of representation.

This is a luxury they can no longer afford. If these local councils hope to bring the churches into closer unity, if they hope actually to represent the local churches on many major issues, if they hope to provide a local point for the realization and achievement of the world ecumenical reality — then they have to have an organization that makes possible a realistic attack on these issues. Only a truly representative council of the denominations can do this.

Something comparable to the organizing principles of the World Council of Churches is needed on the local level. In this way the true unity of the Protestant churches would stand forth boldly. At the same time their genuine differences would be respected. Both unity and diversity would be better reflected. The unity would no longer be something purely practical or utilitarian.

If practical or utilitarian unity is all that underlies a local council of churches, it is doomed to failure. Either it will cease to be when practical demands abate or it will be driven from immediate demand to immediate demand in a frantic search to remain alive.

The OUTLOOK *presents this summary of the address given by Dean Jerald C. Brauer of the Federated Theological Faculty of the University of Chicago at the installation of Rev. Lemuel C. Petersen as executive director of the Greater Seattle Council of Churches.*

Local councils of churches can no longer ignore the basic question of what brought them together and holds them together. It is a unity in Christ. To understand this and to live with it, both as a resource and as a problem, is part of the task of the local council as surely as it is a task of the World Council or the National Council.

Just as the nature of the local councils has to be rethought, so do their functions or tasks. It is to be hoped that they will continue and enlarge many of the programs in which they are now engaged. Certainly the following functions are to be developed in ever more effective ways:

(1) Local councils of churches represent the common voice of Protestantism on many important issues in a given community. This is to be encouraged, particularly in a positive sense. Unfortunately, local councils frequently find it easier to express a common opinion on things to which they are opposed than on things for which they stand.

(2) Frequently councils act as umpires on disputes or possible disputes among local denominations. They clear the home missions activities of the various churches and develop cooperative endeavors wherever possible. The present situation will allow local councils to expand their activities at many points in this area.

(3) The local councils perform the very important function of being an energizer for the local churches. That is, they encourage as well as coordinate and make effective the various churches' programs in evangelism, religious education and other activities. Here, too, they face a future of greater responsibility.

(4) The local councils of churches carry on work that no single denomination is equipped to do adequately. This is particularly true of social service activities, work in the courts, jails and institutions.

There are two new areas where the local councils of churches should concentrate their energies and activities. Here they are not in danger of their major weakness — duplicating the work of the individual denominations.

The local councils should begin to put much more effort and money into the function of becoming research and planning centers for Protestantism in the local community. No single denomination is adequately equipped nor does it have a sufficiently universal comprehension to do this in any given locality. For example, the tremendous problems facing the churches in modern urban centers can best be analyzed and planned for through council activity, rather than through particular denominational activity. This should become one of the most important functions of the local council.

Also, the local council of churches should become the center through which the impact of the World Council and the National Council is encountered by the local church. Though each denomination will do this, to a certain extent, for its own local churches, that is not sufficient. Only a local council can provide a context for the local church comparable to the context provided for a total denomination by the National Council of Churches and the World Council of Churches. So much remains to be done for pastors and laymen in relation to the activities of the World Council. Unless the local councils of churches bring this to bear in the local situation its impact will be lost for Christian men and women. So the ecumenical movement will remain confined to the national and international leaders of the churches or will never grow beyond the "me-too" stage.

Thus the local councils of churches are entering the most crucial period in their history. They have vast new opportunities. They have the possibility of realizing anew the true source of their unity, the creative tensions of their diversity, and a multitude of new areas in which they can serve.

The Churches Discover 5,000,000

They're the mentally retarded and most of them can come to know God

ALICE L. GODDARD

WHAT is the church doing about the Christian education of the mentally retarded? What can it do? These questions are found in letters which regularly reach the National Council of Churches.

The postmarks of these communications show they come from all parts of the U.S. and even from as far away as Australia. The writers are parents of the retarded, ministers, church school teachers, and executives of councils of churches.

Other letters and bulletins contain reports of efforts that are being made to provide Christian education for this group of people. In the U.S. they number some 5,000,000, both children and adults. Twenty-five out of thirty of these are in the educable group and can gain much from Christian teaching. Another four out of 30 in the trainable group can also benefit from it.

Answer Is Scanty

The church's answer to these inquiries is still a scanty one but it is a beginning. The work that is being done is carried on under a variety of conditions but generally is interdenominational in its outreach and often in its origin and sponsorship.

Few local churches have a sufficient number in this group to hold classes for their own constituency only. The National Association for Retarded Children in a recent survey found 55 Protestant classes for the mentally retarded, as well as Roman Catholic and Jewish groups for religious training.

Membership in this organization is made up largely of parents of the mentally retarded and concerned community leaders. These parents are eager for their children to have sound religious training.

Councils Report Classes

Many local councils of churches report one or more classes for the mentally retarded. Working together, the churches recruit the necessary leadership, publicize the class, contact parents and pupils, supervise the teaching, secure housing, and otherwise sponsor the work.

The parents and the child—who may sometimes be an adult in chronological age — maintain active relationship to their own church except for this particular group.

The Council of Churches of Evanston, Ill., began classes in 1952, and they are still continuing. The Council of Churches of the Pittsburgh Area and the Greater Philadelphia Council of Churches have begun this work more recently, as have many other cooperative bodies. Some councils have weekday religious education classes for this group rather than Sunday ones. The Church Federation of Greater Chicago gave time to this subject in a recent leadership class.

Local Church Leads

Often a local church will take the lead in setting up the classes and will invite other churches to send to them any mentally retarded children or youths they may know who desire to come. Christ Lutheran Church in St. Paul, Minn., and the Hennepin Avenue Methodist Church in Minneapolis are well known examples of consistent and well-planned efforts where local churches are thus serving an entire community.

State councils of churches add their support to the work that is done locally and sometimes carry on Christian education efforts in their own behalf. The New York State Council is making wide distribution throughout the state of a portion of a thesis which considers the Christian education of the mentally retarded. The Connecticut council has for several years held vacation church schools in institutions for the mentally retarded.

Committee Established

The National Council has recently established a Committee on the Christian Education of Exceptional Persons. Denominations and other councils of churches have named representatives to this body. Part of its work will be to consider plans for the Christian education of this group of people. A pamphlet aimed to help church leaders and parents was scheduled to come off the press this month. Entitled *The Mentally Retarded and the Church,* it is available from the National Council at a nominal cost.

The examples of progress in this field, recounted here, are indicative of a much wider program in various localities which limitations of space make it prohibitive to name.

One of the questions frequently asked is, "Where does the church get leaders for this work?"

This is an important question, for the Christian education of the mentally retarded demands leaders with special skills and training. In many communities public school leaders who have been trained to work with this group of people in general education are concerned about their Christian training also. These persons are often willing to provide leadership in establishing a church school class or in training others

(*Continued on page* 22)

Mrs. Alice L. Goddard is executive director of weekday religious education of the National Council of Churches.

A story that makes the Nativity come alive once more, even as it did for thousands in Kansas and Missouri who watched Mary and Joseph, the shepherds and the Wise Men journey to "Bethlehem" at Christmas.

JOURNEY INTO CHRISTMAS

Mary was portrayed by Poppee Beskas, from William Jewell College, Liberty, Mo.

GENE INGALSBE

AMONG the thousands of lights that each year proclaim the season to be Christmas, one on a hill in Kansas City, Mo., this year seemed brighter in the minds of the group of people that brought it into existence.

Their "bright light" was a project called "Journey Into Christmas." Masterminded by an interdenominational group of churches assisted by two colleges, and a business corporation, the project's purpose was to strip Christmas of its ever-increasing commercial fanfare, and present it strictly in the light of its religious significance.

To reintroduce Christmas as the birth date of Christ, the plan was to re-create the three principal journeys that are associated with His birth — those of Mary and Joseph, the Shepherds and the Wise Men. A nativity pageant would be the climax.

Journeys were to be accomplished by making three tableau scenes of the characters in the principal journeys, using life-sized wax figures and live animals. Starting from different directions, the tableau scenes would be displayed at night, then moved to a new location during the day. Traveling from churchyard to churchyard over a period of a week, they would converge at the final destination for a pageant. Here, a live cast would replace the wax figures.

In a month's time, the new slant to put Christ back into Christmas blossomed from an idea into reality. Journeys began December 16 from points about 25 miles away and continued for the seven day period. Then on a rather cold night, December 23, while donkeys and lambs frisked about a stable and close to one thousand people watched, a colorful re-enactment of the birth of Christ unfolded on a hillside in Clay County within the limits of Kansas City.

"It was a good start to a wonderful idea," commented Rev. Gregory K. Poole, pastor of the Liberty, Mo., Methodist church and the person who named the project.

From an evaluation meeting December 31 came reports of the effect "Journey Into Christmas" had had on the community. Two elementary school teachers took their classes to see the tableau scene of Mary and Joseph at Nashua, Mo. . . . one pastor estimated that 3,500 persons saw the tableau of the Shepherds while it was in his churchyard. . . . another calculated that possibly a total of 50,000 people saw some phase of the project.

Innermost among the desires of pastors and laymen connected with the project was to produce something that truly would have religious significance, and make a lasting impression on those it touched.

A conversation overheard during the nativity pageant hints that a measure of that desire was achieved. As the Shepherds and the Wise Men gathered at the stable, a mother asked her young daughter if she realized that this was not just a story being acted out, but that long ago Shepherds and Wise Men actually did travel many miles to see the baby Jesus. She answered that she hadn't thought of the Christmas story in that way, but that now she understood.

"Journey Into Christmas" began from an idea suggested by Howard A. Cowden, president and general manager of Consumers Cooperative Association, with headquarters in Kansas City North. He first proposed the idea at a meeting,

The three groups journeying to "Bethlehem"—the shepherds, the Wise men, and Mary and Joseph—converge for this scene.

November 7, of the Clay County United Church Women. "It has been my conviction for a number of years," he said, that we are getting farther and farther from the real meaning of Christmas."

"It set me to thinking that in the midst of all the hustle and bustle which we call 'living' the majority of folks still hunger for the old-time Christmas message of faith and hope. With the help of a lot of people who might share my zeal, the real meaning of the birth of Jesus could be given proper emphasis."

Unanimous support to the idea provided the spark to call a meeting, November 18, inviting leaders of Clay and Platte County churches and other organizations. From every direction came wholehearted support, even though less than a month remained to execute the plan.

A general committee was chosen with Cowden as chairman. Other members were Les Roenigk of CCA, vice chairman; John Henning of CCA and president of the Clay County Council of Churches, secretary; Rev. Gregory K. Poole, Liberty Methodist Church; Rev. Byron R. Swanson, St. Timothy Lutheran Church; Rev. Ballard Blount, William Jewell College, Liberty; Dr. Fred E. Young, Central Baptist Seminary, Kansas City, Kan.; Rev. James R. Belt, Jr., Parkville Presbyterian Church; Mrs. Chester Ruch, president of the Clay County United Church Women; Rev. Charles F. Carrico, Smithville Christian Church; and Daniel Mattox, Park College, Parkville, Mo.

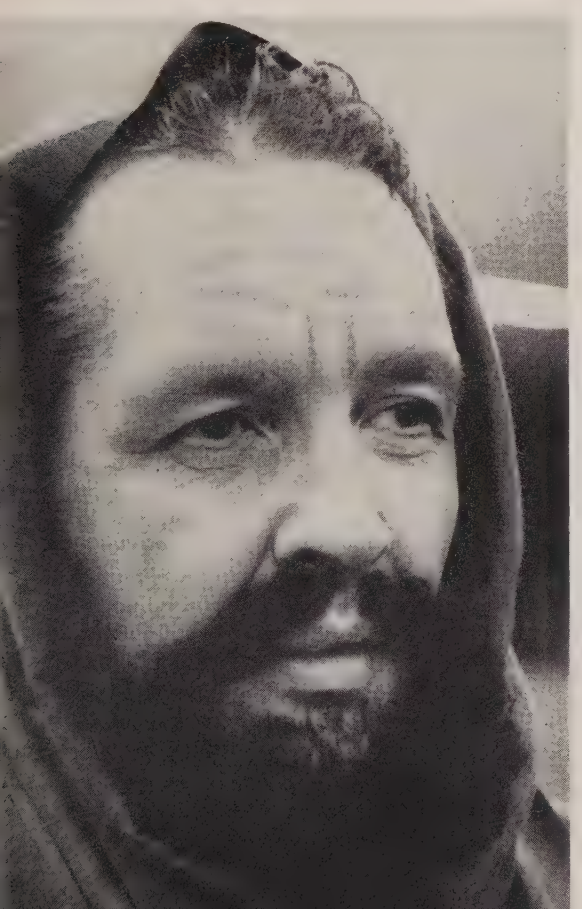
Through sub-committees, starting places and "night stopovers" for the tableau scenes were selected; wax faces were molded on store mannequins, which were then appropriately costumed; live animals were secured; lighting and special effects for both the tableaux and the pageant were created; a pageant script was written; and methods were devised to publicize and finance the project.

Seventeen Protestant churches, of various denominations, took an active part in the program while a total of 87 publicized it through announcements from the pulpit, and through distribution of 25,000 folders and inserts enclosed within Sunday morning bulletins.

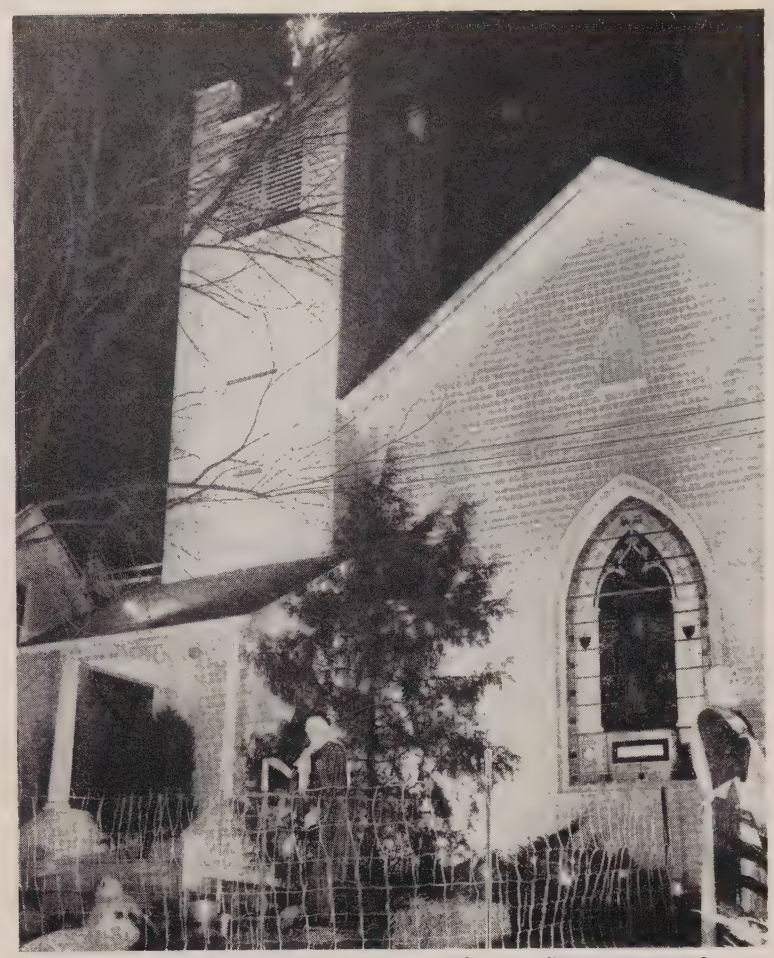
Mary and Joseph began their trek from Trimble, Mo., the Shepherds from Parkville and the Wise Men from Excelsior Springs. On the final day of the journey, a live cast replaced the wax figures for the pageant on the high ground just north of Consumers Cooperative Association.

As the story of Christ's birth began, a lighted star (suspended from a tree) hung in the background as the only illumination. When the birth of Christ was announced, a larger star almost directly over the stable was lit and the stable spotlighted.

Then from outer darkness, on cues from carol music and narration, came the Shepherds from the West and the Wise Men from the East. They gathered



The role of Joseph in the nativity pageant of "A Journey into Christmas," was played by E. C. Russell of the Second Baptist Church, Liberty, Missouri.



One of the tableaux of "Journey into Christmas" stops overnight.

at the stable for the climax. The star faded out and a cross was lighted as the narrator, quoting Jesus, said: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

Music was provided by CCA's 32-voice Girls' Chorus. The script was written and produced by Virginia D. Rice, professor of English and dramatics at William Jewell College, and Jenkin David who holds a similar position at Park College at Parkville, Mo.

Added to those who actually saw a part of Journey Into Christmas, were thousands of others who were aware of the project from coverage given it by national news services, local newspapers, radio and television stations. Two committee members and the girl who portrayed Mary were interviewed on television; another member on radio. Kansas City WDAF-TV filmed the pageant dress rehearsal and televised it just prior to the actual presentation.

There was a reason the TV station filmed the dress rehearsal — so intent was the general committee on protecting the religious significance of the project that it voted unanimously to prohibit the taking of any flash pictures during the actual presentation. Another Kansas City TV station and a major newspaper wanted pictures the night of the event, but were turned down.

From the evaluation meeting came planning to make Journey Into Christmas an annual event. A letter of invitation has gone out already to pastors of all churches in the two-county area north of Kansas City asking them to set aside September 14, 1959, as the day to gather at CCA to view motion pictures and stills of this year's event, elect new general committee members, and proceed with plans for a bigger and better journey to put Christ back into Christmas.

Because of the simplicity of organizing and carrying out the project, it is the general committee's hope that other church groups—all across the nation—might take to the idea, resulting possibly in countless "journeys" next Christmas.

Partnership

(*Continued from page* 7)

Women are stirring all over the continent, especially in the older coast countries, where the custom of sending both men and women to Europe to be educated began earlier, Mrs. Ross notes.

Women are forming many clubs and organizations. On the west coast, particularly in Nigeria, Ghana, and Sierra Leone, women have long been influential in the economic life through their activities as traders and members of women's trading associations. One such body in Ghana, known as the Accra Women Traders' Association, has 8,000 members. Women operate three large markets and play a key role in price-setting of consumer goods.

The feminine sex is also organized in the National Federation of Ghana Women. Both Africans and Europeans are members of the Accra Women's Club.

Women "man" oil stations, drive cars, work in stores and clubs and as "clippies" (ticket punchers) on busses. They serve as sanitary engineers, nurses and lawyers and there are a few women doctors.

This Africa is indeed "new" as compared to the Africa of 1918 when Dr. and Mrs. Ross arrived on their first mission assignment in Lotumbe, a place memorialized more recently on television as the site of *Monganga.*

Then the language of some countries was just being reduced to writing and the beginnings of a literature set down. Now, 40 years later, Mrs. Ross visited seven new universities, some so recent that their first classes have not yet been graduated. All are open to women.

"The spark-plug of all education in Africa was the Christian mission," she emphasizes. "The missions opened the first schools and colleges and have carried them on for decades."

Mrs. Ross wants to tell the several thousand women who saw the audio-visual mobile unit dedicated at the United Church Women Assembly in Cleveland three years ago that she saw it in action. It is equipped by Ravemcco with worship material, first aid supplies, record player, projector and films to teach better health, better living and the story of the Gospels. This church and clinic-on-wheels visited, during its first year and a half in Africa, many of the 60 camps and prisons where those taking part in the Mau Mau uprisings were sequestered.

Now it traverses the bush country and the hills. Its arrival in dark little villages, where those released from internment camps have been resettled, is signalized by a giant floodlight. Out of the thatch-roofed homes in this former Mau Mau country whole families pour. On occasion, as many as 2,000 men, women and children hurry into the reserve, coming from some miles away on foot and by bicycle, Africa's most popular mode of transportation.

They gather around the station wagon excitedly, listen to the spiritual message

(*Continued on page* 16)

Dreading Retirement?

"Come on in, the water's fine"

is Henry Sherrill's reaction

WHEN Henry Knox Sherrill left Boston in 1947 to become Presiding Bishop of the Protestant Episcopal Church, men and women in many walks of life were agreed that they "wanted to keep him" there even though they knew what he would contribute in his new role.

Today, Bishop Sherrill, the first president of the National Council of Churches, has come back to Boston, this time in retirement, after a long, useful career.

Those who worked with him wondered how he felt after 44 years of vigorous, round-the-world activity in the service of God and the church. They wondered whether time rested heavily, whether retirement was the beginning of a life new and different, a continuation of the past, or whether he found himself in a strange world of being "lost."

"To any who look forward with dread to the time of retirement," he replied, "I can say sincerely, 'come on in, the water is fine.'

"I like retirement very much indeed, although I have not had much time to work at it, as yet. With certain responsibilities to the World Council of Churches, to Yale University, and with a considerable correspondence minus a secretary, the days are far too short." (Bishop Sherrill is a president of the World Council of Churches and a member of its Central Committee. He has been a fellow of the Corporation of Yale University since 1934.)

One expected such an answer from a man who took his first curacy at Trinity Church in Boston in 1914; went overseas with the Red Cross and as an army chaplain in World War I; then to Brookline, Mass.; back to Trinity as the youngest rector ever to fill its pulpit; then as president of the Greater Boston Federation of Churches, and Bishop of Massachusetts in 1930.

Later came the position of presiding bishop in 1946 and tenure as the first president of the National Council of Churches, 1951-52.

"Perhaps these months are unusual," he said, speaking of a trip to Chicago for the National Council, which honored him at a luncheon; another to New York for the World Council; to Brazil for the consecration of his son as Bishop of Central Brazil, and a possible trip in February to Europe for the World Council.

"I hope so," he went on, "for our situation is this. We have an old New England farmhouse some 30 miles north of Boston on about 25 acres of not very important meadow and woodland. We have spent our summers there for over 25 years and it is home. The outdoors has a tremendous attraction for me.

"I can hardly wait for spring to come. Up to now I have rushed up from New York, planted the garden, then gone and returned to find a garden full of weeds. So now it is exciting to be able to stay through and supervise the garden from spring to fall. I make no claim that flowers and vegetables grown in your own garden are better, but they certainly seem so. In the spring I hope to add chickens. With a setter dog who pleads with me to walk in the woods, time does not hang heavy on my hands."

Time never hung heavy on Bishop Sherrill's hands. With everything for which he was responsible, he found time to be chairman of both the Army and Navy Commission of his own church and the General Commission on Army and Navy Chaplains. He visited battlefronts in Europe and the Pacific and training camps at home.

As rector of Trinity Church, Bishop Sherrill was known as a liberal, a vigorous speaker, and an enemy of intolerance. One of his parishioners once complained that "he keeps me awake."

Now, he says, "there is more time for reflection and for the practice of the Presence of God apart from the hectic rush of commuting and of countless meetings. Of course, one misses daily inetrcourse with dear friends and associates, but in any worthwhile work there is an essential routine with at times painful decisions to make."

Friends and associates will recall how, before retirement, he coped with the "decisions" on such occasions as when he reminded listeners that ". . . churches cannot be simply a reflection of the prejudices, opinions and standards of contemporary society. . . . Progress cannot be attained by sporadic, intermittent, individualistic action, or by churches working as separate and distinct units, but only by a well-planned and effective strategy backed by the pressure of Christian consciences and purposes in all churches."

"It is enjoyable," Bishop Sherrill says, "with complete freedom of conscience to be relieved of all this. Personal relationships are the mainspring of life. In retirement there is so much opportunity to increase and to enjoy them. . . . Bishop William Lawrence used to say 'retirement is fine. You do not *have* to do anything. You can do what you wish.'

"Come on in, the water is fine."

At the Washington Cathedral, Bishop Sherrill helps install his successor as presiding bishop. Left to right, front row: Rt. Rev. Frederick D. Goodwin, Bishop of Virginia; Rt. Rev. Angus Dun of Washington; Bishop Sherrill; Canon Theodore O. Wedel, president, and Canon C. Rankin Barnes, secretary, of the House of Deputies. The new presiding bishop, Rt. Rev. Arthur C. Lichtenberger, stands in the second row, right.

CHURCHMEN SAVE ARIZONA MIGRANTS FROM STARVING

TIMES have been rough this winter for agricultural migrants in Arizona.

With a mild and sunny winter climate, Arizona is one of the border states whence come those giant heads of lettuce and fine juicy vegetables that appear on the tables of Mr. and Mrs. America when the earth in northern vegetable plots is frozen hard until spring.

It is also the state where cotton has become king in the last few years.

This season the pink boll worm moved into Arizona's cotton fields, however, and the order went out that all cotton crops must be plowed under by January 20th in order to fight the infestation.

This meant that some 15,000 migrant workers of the 55,000 in the state are minus the means of earning a meager living until planting time again. This joblessness has brought hunger.

Actual starvation was averted by an appeal to the churches by the Arizona Migrant and Indian Ministry. Cash poured in and 10,000-odd cans of food, which were stored in seven migrant cupboards throughout the state.

Hundreds of volunteers, both men and women, make regular visits to the camps to distribute the food, reports Rev. Harold B. Lundgren, state director of the Migrant Ministry for the National Council of Churches' Division of Home Missions and the Arizona State Council of Churches.

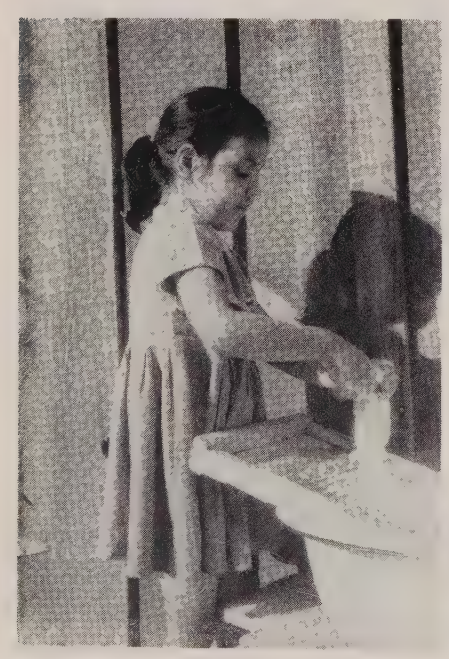
Families were found living in their cars in the desert without a scrap of food, and help was given immediately.

The Arizona churches also collected several tons of clothing and UCYM helped gather clothing, blankets and even beds and stoves for migrants. The Ministry was active, too, in the distribution of U. S. surplus food.

With no work in cotton, the cotton field workers find it difficult to change over to harvesting vegetables.

"I have talked with men who tried picking peas and made only $1.25 to $1.70 for a day's work," Mr. Lundgren notes. "One man worked in lettuce and made just enough to pay for his meals, with nothing left over for his family, which was destitute. Our food and clothing cupboards come in handy in many cases like this."

A good cotton picker can make as much as $12 a day, but the average is about $5 or $6, Mr. Lundgren points out. Vegetable pickers are paid only about 70 cents an hour. The majority of those working in the lettuce fields



Playing at housekeeping in migrant camp.

Miss Doris Scott of the Arizona Migrant Ministry visits camp with the "Harvester."

e Mexican nationals, while Navajo dians harvest the onion crop near ıoenix.

Unfortunately unemployment insur-ce is hardly known among seasonal rm workers; the state one-year resi-nce law precludes welfare help from e state. These wandering crop pickers ɔn't stay long enough to qualify for d. The Director of Welfare cooperated th the Migrant Ministry, however, this ne by alerting the Ministry to the ngerous situation; the county welfare encies have sent the families, which ey are helpless to assist, to the Minis-y for any service it can give.

The Ministry is not a welfare agency, spokesman points out, nor is it in e primary business of distributing od and old clothes. This is but a small ɔrtion of the total program and is rried out only in emergency situations.

The two-person full-time staff and me 444 volunteers traveled about 0,000 miles and ministered to some ,000 migrant people in 70 camps and the rural fringe communities through-ıt the state last year.

As they have gone into the far-flung mps, they have often found tiny babies ffering from malnutrition and preg-ınt mothers who needed doctors' care.

The day-by-day Migrant Ministry pro-am ranges from infant care to teach-g English to nationals, pre-school oups, women's sewing clubs, Bible ɔries, vacation church school, recrea-ɔn and a project for helping migrant ɔmen beautify their cabins.

The Ministry also helped build a com-unity center and establish two clinics. e two-man full-time staff and two-an part-time staff are increased ap-eciably by two volunteer doctors, two rses and 12 Mennonite Volunteer rvice young people, who work directly der the Ministry's supervision.

Babies are cared for in the child care ıter in Guadalupe. There are English classes for teen-agers and their parents. Health education and religious instruction are also part of the program.

These workers engaged in harvesting Arizona's onion crop are Navajo Indians.

Nurse Myra Kolter at the Marana Clinic.

Volunteers work in teams of four or five women and involve the whole migrant family, where possible. While one woman, for example, is busy with the children in a camp, another is holding a class in sewing, housekeeping or English. Movies are shown. Christmas programs bring in the whole camp—men, women and children.

More than 100 women reported they were thrilled to help in the child care centers. Children have urged their parents to take food off their pantry shelves for the migrant collection. Young men play ball with farm laborers on nights and Sundays young people spent hours sorting and distributing clothing and household equipment.

Youth camps were sponsored in the summer as well as many vacation church schools. A new well-baby clinic has been organized in Stanfield where the Migrant Ministry is assisting. It also arranges for mothers to be cared for in the pre-natal clinic in Florence and has seen that a boy was enrolled in the School for the Deaf, where he's learning to be a useful citizen.

The Synod of the Presbyterian Church in Arizona contributes to the migrant budget, as do the Cotton Growers' Association, United Church Women of Arizona, and various churches and individuals.

In Arizona an active Governor's Committee on Seasonal Farm Labor functions. Mr. Lundgren is its secretary and the Migrant and Indian Committee chairman its chairman. This is recognition of the important contribution of the Migrant Ministry in helping this depressed segment of our population and in acquiring wide knowledge of its needs.

The Governor's Committee is uncovering facts about welfare, education and housing. Action to remedy conditions will follow.

"The conditions under which migrants live haunts us as it condemns us as Christians," notes Mr. Lundgren.

ese children at the Guadalupe Child Care Center seem to be enjoying juice time.

Memo

By

Edwin T. Dahlberg

WHEN I arrived in Detroit for the 40th annual dinner meeting of the Detroit Council of Churches I found the Statler Hilton Hotel crowded with representatives of the Roman Catholic clergy — priests, bishops, and even a cardinal. They had come from all over the nation for the installation, the following day, of the Most Reverend John F. Dearden as Archbishop of Detroit.

As I made my way through the sea of black vestments and round collars in the lobby of the hotel, I thought to myself, "This is going to be a bad break for the Detroit Council. Protestants won't even get into the fine print this time."

But what a surprise! The church council dinner got three whole pages of pictures, editorials and news reviews in the *Detroit Free Press* the next morning. There was also more than a page apiece in each of the evening papers, the *Detroit Times* and the *Detroit News*. All this was in addition to many columns of advance publicity in the press, and pictures and interviews all day on the radio and TV programs. It was the most astonishing example of Protestant and Eastern Orthodox publicity in my experience.

How did all this happen?

It might be explained by the desire of the mass communication media to strike a more even balance, in view of the vast amount of publicity given in recent months to the death of Pope Pius XII and the installation of Pope John XXIII. Or the call of the present Pope for an ecumenical council may have had something to do with it.

But this was not the real explanation.

What actually happened was that weeks before the event Dr. G. Merrill Lenox, executive secretary of the Detroit and Michigan Councils of Churches, had written to all the local editors a letter to this effect:

"It may be that you will be confronted with something of a problem in view of the fact that the installation of the Most Reverend John F. Dearden as the new Archbishop of Detroit falls on the same date as the 40th annual dinner meeting of the Detroit Council of Churches. We are anxious to cooperate with you in every way. I would respectfully call to your attention the fact that an extraordinary amount of publicity has been given in recent months to the death of the late Pope Pius XII and the installation of his successor, Pope John XXIII. This is perfectly right and proper. It is our belief, however, that the members of the Protestant and Eastern Orthodox faiths may now justly expect you to give an equal amount of attention to an event of great significance in our local community, namely, the 40th anniversary dinner of the Detroit Council of Churches. We would be glad to confer with you about this, and to interpret to you the nature of the occasion."

The response of the editors was magnificent. They all called together their entire staffs and went over the whole program. Not only were individual interviews arranged with the various program people, but a press conference involving more than a dozen newspaper, radio, and TV reporters, commentators, and cameramen was set up which lasted more than an hour, and which enabled the president of the National Council of Churches to interpret the whole range of the ecumenical movement to the people of Michigan and Detroit as well as to our Canadian friends across the border. Dr. Lenox's staff had invited the press conference people to a coffee hour in the beautiful board room of the Detroit Council headquarters.

All this illustrates two things:

First, the importance of communication. I have come to believe that those who insist that one of the most effective ways to get the message of the church to the nation is through the mass media are absolutely right. It is not a question of publicizing individuals. God forbid! It is rather a matter of glorifying Christ, and making the Word of God live again in the hearts of the American people, millions of whom never come inside the door of a church.

If we make the kind of approach that was demonstrated in Detroit, the mass media will gladly cooperate. The religious editors of the public press are a great help at this point. It was gratifying that at the Detroit Council dinner the *Free Press* religion writer, Adrian Fuller, received a citation of special merit, as did Dr. Frank Sladen, of Ford Hospital, who was named layman of the year.

In the second place, the Detroit experience underscores the importance of a closer relationship between the National Council of Churches and the state and local councils. The work of the National Council will never sink deeply into the consciousness of the grassroots communities unless there are these local channels of communication. In the same way, the local councils will never achieve their true stature until their constituents are made aware of the relation of the local council to the national and worldwide ecumenical movement.

Partnership

(*Continued from page* 12)

and watch the films that show them how to wash their babies, purify their drinking water, fight disease-bearing insects, provide their children with right nutrition. It gives them instruction in other practical day-to-day living tasks. Among the pictures they like best are the Bible stories, familiar and well-loved around the world. A fellow-African provides running commentary in Swahili.

The driver of the mobile unit himself spent two years in an internment camp because he had taken the first Mau Mau oath. Now a dedicated Christian, he likes to help in the rehabilitation work carried out under the Christian Council of Kenya. For three years the maintenance of this unit was one of the special World Day of Prayer projects.

This annual observance is becoming an important day in the lives of many African women. The program, prepared under the sponsorship of United Church Women in the United States but written each year by Christian women of a different country, is sent to 300 mission stations in the Congo alone. There it is translated into Kikongo and Lingala, and others of the 50 Congo languages. Mission stations in other countries do likewise.

This year, as always, interest is intense in Africa, Mrs. Ross reports. The service used on February 13, when men and women around the world join in prayers of peace and thanksgiving, was written by a committee of Egyptian women.

Africa, slumbering for centuries, is undergoing a turbulent awakening stirred by the Christian doctrine of the dignity of man.

The Pope's Appeal for Unity

THERE has been widespread satisfaction over the announcement of Pope John XXIII that he plans to summon an ecumenical council which will have as one of its objectives "an invitation to separated communities to seek the unity which so many souls in all parts of the world desire ardently." With the general appreciation goes a note of caution in non-Roman circles, prompted by the vagueness of the announcement as to what it may involve. The prevalent attitude of both Protestant and Eastern Orthodox Christians, if we may judge from the first unofficial reactions, is one of friendly waiting for further light.

The personal comment of Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches in Geneva, sums up well the preliminary point of view in the churches that now cooperate in the ecumenical movement. First of all he makes it clear that the World Council welcomes all initiatives for greater unity, "whether they come from one of its member churches or a church outside its membership." He then stresses, as the main point, that in the case of any specific proposal "much depends on the manner in which the council is called and the spirit in which questions of Christian unity will be approached." He adds that the World Council stands firmly for methods "by which the churches meet together in conference in order to decide by common consent what steps should be taken."

A similar response of friendly and cautious interest was voiced in an unofficial comment by Dr. Edwin T. Dahlberg, president of the National Council of the Churches of Christ in the U.S.A. "Anything that would be a step toward unity of churches," he said, "would be welcome." Then he added, "It would have to be recognized that it was a mutual coming together, not under conditions laid down by one church for all the others."

The reaction of the Eastern Orthodox churches is especially significant because a Vatican official (as quoted in the *New York Times*) has indicated that it was the Orthodox rather than Protestants whom the Pope's announcement has most in mind. The Ecumenical Patriarch in Constantinople has issued a message, addressed to the members of the Holy Synod, in which he greets the interest of the Pope "in a brotherly spirit" and expresses appreciation for "every sincere appeal" for unity. The Patriarch emphasized that such an appeal should be accompanied by "concrete deeds and actions" which are in harmony with it—"at least on the ground of practical Christianity for the present, and always in the spirit of equality, justice, spiritual freedom and mutual respect." It is noteworthy that Patriarch Athenagoras added: "We already participate in, and fully collaborate with, the great interchurch organizations, and we are ready to enter into special contact with the ancient Roman Church."

On the present position of the Eastern Orthodox a Greek Orthodox paper in Athens, *Kathimerini,* was still more explicit and said: "Already the Greek Orthodox Church is cooperating with the World Council of Churches, with which Roman Catholicism refused to have anything to do. It would be important if the Holy See were first to consider its attitude toward this Council and were to take part in its extensive social work."

From these typical comments it is plain that the crucial question is: How truly ecumenical is the council contemplated by Pope John to be? Will the Roman Church confer with other churches on a basis of real mutuality?

A concrete illustration of the two different answers that could be made is found in the divergent ways in which the annual Week of Prayer for Christian Unity is now observed in Roman Catholic circles. The illustration is all the more pertinent because it was at the end of this observance for 1959 (known in the Roman Church as "the Chair of Unity Octave") that the Pope made his arresting announcement. The uniqueness of this observance is that Protestants, Eastern Orthodox and Roman Catholics all pray at the same time, in their respective ways, for the unity of the Church of Christ.

Among European Catholics the approach to the observance is often that which was suggested by the late Abbé Paul Couturier of Lyons, France. In furthering the observance among his fellow-Catholics he asked them simply and only to pray that the unity of the Church of Christ "may be accomplished according to His will and by the means that He wills." It is in this spirit that the Faith and Order Commission of the World Council of Churches has commended the observance in its own constituency. The Abbé Couturier's point of view is truly ecumenical.

In the Roman Catholic observance of this same period of prayer in America, however, as promoted by the Franciscan Friars of the Atonement, the outlook is very different. The objective is narrowly defined as the return of all separated Christians to the obedience of Rome. Accompanying the observance is a special literature on the conversion of the Orthodox, the Anglicans, the Lutherans, the Presbyterians, the Methodists and others to Rome. This is far, far removed from the ecumenical spirit.

All Christians must prayerfully hope that the spirit and outlook in which the Pope follows up his initial announcement will not be that in which one church lays down the conditions under which it will consider any advance toward unity. If that should turn out to be the approach, ecumenical hopes are foredoomed from the start. If, on the other hand, there could be on all sides a humble seeking not to dominate but to serve in the spirit of Christ, and if there could be a disposition not to make one-sided claims but to meet together in mutual consideration and respect under the guidance of the Holy Spirit, it might mark the dawn of a new era in the history of the Church of Christ.

UMT and Our Spiritual Heritage

THE preparedness of the Christian citizen to his freedom is being tested again,

Americans of every religious persuasion, social and economic background, and age have a stake in a little-publicized debate now under way in Congress on extension of the Universal Military Training and Service Act which expires July 1, 1959.

The issue is not so much the abhorrence of war as an instrument of "settling" international differences implicit in the Christian faith, as it is that military conscription as practised in this country "is not in accord with our heritage as a free nation under God." That is wording from the statement adopted by the National Council of Churches in opposing universal military training in 1952 and reaffirmed in 1955.

Only recently representatives of the National Council and the United Christian Youth Movement, which is related to the NCC, and other groups, testified before the House Armed Services Committee in opposition to extending the law.

Apart from other arguments, it should be apparent to Christians and non-Christians that impressionable young draftees are unable to cope with the indoctrination to which they are subjected, to wit; that military power is the preeminent means of solving international disputes.

But there are other, equally strong reasons offered by the military itself for abandoning the draft as a means of providing the nation with adequate defense.

Major General Harold R. Maddux, head of the defense department's division of manpower requirements, says we need "a professional service manned by men who are proud of their uniforms and *trained for the job.*" (Italics ours.)

The August 1957 issue of *Army* points out that a highly mobile striking force such as we need today "cannot be built around UMT. We need long-term regulars . . ."

A report prepared by a defense department committee on war manpower problems, headed by Ralph Cordiner, president of General Electric, said it is "almost impossible to train a specialist in two years," which is the draft service period. In other words, a draftee is out of service before he has been trained in the technology of nuclear warfare.

Thomas R. Reid, Ford Motor Company executive who heads the manpower subcommittee of the Chamber of Commerce of the United States, reports his belief that the assumptions on which the current law was based are now "obsolete."

Walter Millis, military journalist, reports that "military men now pretty generally believe that any major war will have to be fought to the end with whatever was ready at the beginning — and that means combat ready . . . Even if we should again be required to mobilize great masses of manpower, comparable to the 15,000,000 raised in 1941-45, most of them would have to be trained to complex technical skills not usually acquirable from the kind of training one gets in boot camp or in National Guard or reserve divisions."

As to the way the draft law operates. Stuart Langton, UCYM president, said in his testimony before Congress that "when only about 125,000 out of nearly two million eligibles (for the draft) are involved in this 'universal obligation,' an obvious element of discrimination must be faced."

When we eliminate those deferred because they can afford higher education, those who are fathers, the conscientious objectors and others, plus the 300,000 who were physically or mentally disqualified in 1955—those left are forced to cope alone with the military mentality that accompanies the draft. This is discrimination of the rankest kind, and defeats the best efforts we are making to give all American youth the right to education, the right to a normal life.

It has been argued that higher pay, better housing, more "fringe" benefits must be offered to get men to re-enlist, but even in this area we discriminate. When pay scales were raised nothing was done about boosting the pay of an inductee; a private first-class was offered $3.00 more a month (still keeping him below $100 a month).

Generals and admirals received increases of $424 a month, colonels got $148, majors received $58. Enlisted men get $78 a month at the start, and even though subsistence is added, it is little subsistence at best, and no encouragement for a man to think of marriage, a family, and the future. The Cordiner report speaks of the "deplorable conditions" under which military people must live.

Fundamentally, there is no denial here of our need for adequate defense forces. That is not the burden of the argument against extending the present draft law. What is basic was put succinctly by Mr. Langton:

"The democratic ideal, founded in the religious concept of the worth of each individual, makes individual choice and freedom of action a part of our priceless heritage. Every pressure which chips away at a person's right to decide for himself the ways in which he can or will best serve his society, by that much lessens our corporate freedom and undermines the roots of our national spirit and purpose."

What is equally basic is the obligation of the Christian citizen to see that full, public, intelligent discussion of the issue takes place. If that can take place now, we will find that the military, economic, and social arguments against the current draft law will far outweigh support for the law.

What Christians must remember is that they must assume responsibility for preserving our spiritually-grounded political heritage. Otherwise, as has so often happened in the past, we will allow our heritage to wash away. We need a constructive and courageous approach to the problem of providing the nation with properly trained, competent military manpower — instead of an inadequate draft law that, through piecemeal legislation, may develop into permanent universal military conscription.

The Hand of Compassion

THE churches' overseas relief and rehabilitation ministry — which knows no race, no creed, no color — will need at least $11,282,000 to do its worldwide job during 1959.

In the annual appeal, which will reach its climax with the One Great Hour of Sharing observance in many Protestant churches on Sunday, March 8, Christians in the world's most prosperous country will be asked to share just a small portion of their prosperity with the hungry, the homeless and the naked who live in the world's neediest countries.

Surrounded as Americans are by unprecedented plenty, it is hard for any of them to look for long into the hopeless stare of hunger, the wasted face of disease, the slumping shape of homelessness. Somebody tells us, in a fast-read news item, that there are 15,000,000 refugees living out their forgotten lives in camps, shack colonies, city streets — many of them eking out a mean existence as scavengers, wondering if their children will survive another day. The count is far from exaggerated. We read, we feel a brief shudder and then, because our own lives are crowded, we forget.

Last year, the churches — most of them working cooperatively through Church World Service, all of them working toward the same compassionate goal — fed, clothed and healed many thousands of suffering people in more than 40 countries. Upwards of 300,000,000 pounds of milk solids, wheat flour, cheese, clothing, vitamins and medicines reached people who needed these things desperately. The churches' ministry of mercy literally saved lives. Those working in this ministry only prayed the number might have been greater — that the millions who exist in ragged heaps in the streets and alleys of Seoul, Hong Kong, Calcutta, Cairo and elsewhere might enjoy just a crust or two from the groaning table of the world's bounty.

These workers — the majority of them volunteers — in the 40 areas where this ministry is known and felt deserve our deepest thanks for what they are doing with limited resources. They deserve our most generous support for what they are dedicated to do.

One other thought. To anybody who has ever looked into the appalling depths of the misery that afflicts the lives of millions outside our country, the churches' appeal for $11,282,000 is modest. In the face of the need, the response should add up to ten times that amount and more.

The pictures this appeal can evoke in our minds include, surely, the hungry Korean child happily drinking his first cup of milk at a Church World Service center, a little Chinese girl getting medical care and rest in a church-supported t.b. hospital in Hong Kong, a refugee boy in India learning a useful trade at a church-sponsored school, a once-hopeless refugee family in Europe receiving at last their visas for America.

These are the fruits of our giving.

But the most moving picture of all, perhaps, is the image of a hand — any American hand — extended to those who suffer and wait, in a spirit of compassion and remembering.

Alleviating Human Suffering

CONCRETE action to alleviate long-standing relief and rehabilitation needs of hundreds of thousands of refugees in various parts of the world was taken at the annual meeting of the Board of Managers of Church World Service at Atlantic City, N. J., February 4-6.

There are about 9,000 White Russians, refugees since the Bolshevik Revolution, who can be gotten out of Red China for resettlement in Australia, Latin America, and other places. CWS has pledged $140,000 toward that goal, out of the $300,000 to be contributed by church groups. Transportation and welfare costs which run into millions of dollars will be paid by the United Nations High Commissioner for Refugees and the Inter-Governmental Committee on European Migration.

Efforts will be made by CWS to bring 1,000 Chinese refugee orphans now in Hong Kong to the United States for adoption.

CWS will also contribute $250,000 toward assistance for hundreds of thousands of Arab refugees in the Middle East. Approximately 160,000 live in more than 100 villages scattered along the Jordanian-Israeli border. Others are in the Gaza Strip, Egypt, and Jordan.

Support for the United Nations-sponsored World Refugee Year, starting in June, was also approved by the board in terms of moral and financial backing for the newly-formed United States Committee for Refugees. The committee's major task will be to interpret existing refugee needs to Americans and to increase support for solving those needs. CWS's board of managers authorized a $10,000 loan to the committee so that it might start its work. Harper Sibley, of Rochester, N. Y., elected at Atlantic City to his 13th successive term as chairman of CWS, is president of the United States Committee for Refugees.

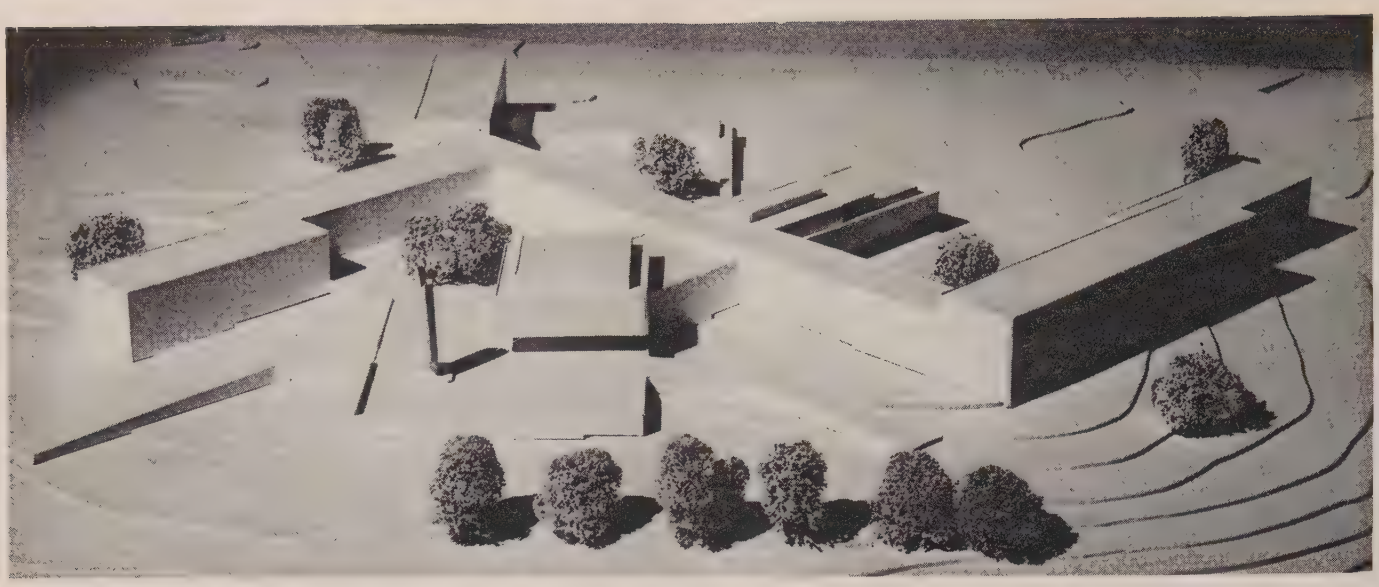
Dr. R. Norris Wilson, executive director of Church World Service, called the board's attention to the fact that there are thousands of persons in the world whose relief needs are the product of the economic conditions under which they live, and about which little has been done in the past, relatively speaking, in contrast to relief assistance for those who have suffered from political upheavals and natural disasters. Native population groups in large sections of Latin America are examples of such endemic situations.

"The problem of the hungry and needy in Latin America," Dr. Wilson said, "has not been met to any degree of sufficiency by the Protestant churches of North America."

More than 346,000,000 pounds of material aid was shipped overseas by Church World Service in 1958, according to Rev. Russell Stevenson, of New York, director of the CWS overseas program, to relieve victims of earthquakes, floods, crop failures, civil strife, and political excommunication. Shipments included Share Our Surplus foods, products available through the Christian Rural Overseas Program, clothing, medicine, and other items.

Church World Service inaugurated new programs in 1958 in Poland, Chile, Brazil, the Belgian Congo, Ghana, Malaya and Uganda; continued former activities in 37 countries in Asia, Europe, the Middle East and Africa, Latin America and the Caribbean.

A report on the United Clothing Drive showed more than 4,250,000 pounds of used clothing and other materials received during 1958 by CWS. The goal is 50,000,000 pounds over a four-year period.



Plans for New World Council Headquarters

THE World Council of Churches breaks ground for its new headquarters about the time the National Council of Churches moves into Interchurch Center, its new headquarters building on Morningside Heights, in New York.

The first earth will be turned for the World Council's contemporary-style structure in Geneva, Switzerland, in the fall of 1959. Occupancy of Interchurch Center should be in progress by then.

The 236-room WCC headquarters will be the result of years of planning, just as years of effort went into the start of construction on Interchurch Center. The new World Council home will be located near the United Nations' home and the Geneva headquarters of other international bodies. It will include a chapel for use by the Council and the international community in the Swiss capital. The city is planning to construct a new congress hall near by.

The World Presbyterian Alliance and the Lutheran World Federation are expected to occupy rooms in the new building. With the Brethren Service Commission, they are now located on the same property with the World Council, whose offices are in overcrowded wartime barracks, a chalet, and several converted residences.

About one-fifth of the amount needed for the new headquarters has been contributed by United States sources — individuals and foundations — according to Rt. Rev. Henry Knox Sherrill, chairman of the international committee for the structure.

Bishop Sherrill, chairman of the U. S. Conference for the World Council of Churches and a president of the world group, has reported that $426,000 has been raised and that an additional $300,000 has been pledged by member-churches. Total cost will be $2,500,000.

Three women's groups in the U. S. provided the initial gifts: the Women's Auxiliary of the National Council of the Protestant Episcopal Church, the United Lutheran Church Women, and the Woman's Division of Christian Service of the Methodist Church.

Bishop Sherrill emphasized that the fund-raising drive will also be used to inform the Council's constituency of the purpose and work of the world group. Professional fund-raisers will not be used, officers and staff, with volunteers, doing the work.

The World Council of Churches is composed of more than 158 Anglican, Orthodox and Protestant denominational bodies in 43 countries. Twenty-nine major United States denominations, with a membership of over 30,000,000, participate in it.

In this view of the City of Geneva, Switzerland, the arrow near the bottom of the picture shows the location of the present World Council headquarters. The arrow near the top of the picture points to the new location, on the other side of the Rhone River.

Pioneer Venture South of the Sahara

By Elsa Kruuse

THE "six-inch bookshelf," which is all that one local pastor in the Congo has to work with, included *Pilgrim's Progress*, a book on hygiene published in 1927 and a New Testament.

Holding up the six ragged books in one hand, Dr. Floyd Shacklock told the Lit-Lit Committee members at their January meeting in New York City, "These are his only tools."

After underlining the desperate need for up-to-date books with which the African pastor can help his people meet the problems facing them in an explosive era of social change, Dr. Shacklock had some good news.

In June of this year, he said, the first Literacy and Writing Center south of the Sahara will open in Kitwe, Northern Rhodesia. Plans which have been going on for some time, he said, are about to be realized. The Center will be a service agency for the missions and churches in Africa, helping them organize literacy campaigns and providing writing courses, workshops and, eventually, instruction in the use of mass media.

Trainees from all African countries, with the possible exception of South Africa, will "live in" at the center for three-month periods. They will be housed in new dormitories, now going up, and eat in a main dining hall. In the very first nine months, this will mean some 90 Africans will have received this "basic training" in writing in their own language for their own people.

"Africans must do the writing for Africans," Dr. Wesley Sadler told the committee. "Nobody can do a better job, not even the best-trained foreigner, because he cannot know how the African adjusts the old beliefs of his people to Christianity."

Dr. Sadler and his wife, Roslyn, will be the directors of the new Center. United Lutheran literacy experts, with many years' experience in Wozi, Liberia, they will conduct the work at the Center nine months of the year and visit other African countries, at the invitation of mission boards and schools, during the remaining three.

"While our first objective will be to teach Africans how to write for their people," said Dr. Sadler, "we also hope to help European and American missionaries, doctors and nurses speak the languages of the people they have come to serve.

Dr. Floyd Shacklock, left, director of the Committee on World Literacy and Christian Literature, talks with Dr. and Mrs. Wesley Sadler, veteran Lutheran missionaries, who will direct the new literacy center at Kitwe in Northern Rhodesia, to open in June.

"Every social worker, missionary and government official in the world knows the confounding and compounding frustration of working with people who cannot read and write their own language," he continued. "It is like trying to cook without fire." To be able to talk together is the first vital step in building bridges of communication.

At the Center, Dr. Sadler explained, instruction in conducting literacy campaigns will be an important part of the program. It is not enough, he said, to start such work and not follow through on it. People forget, get discouraged and lapse into their old ways. Emphasis will therefore be put on training a core of experienced people whose work will become a permanent part of the program of each local church.

Another important facet, Dr. Sadler explained, is the necessity for language analysis—learning the essentials of each language and drawing up basic uniform studies.

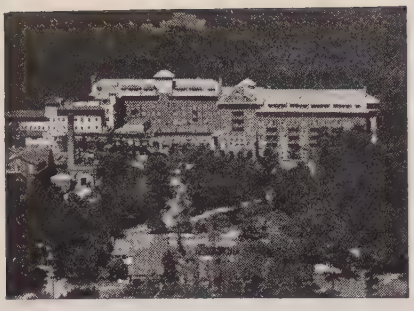
The goal, Dr. Sadler pointed out, is to develop African leadership for the Kitwe Center as well as to work for an increasing coordination with other forms of mass communication related to the African culture. These may include not only the audio-visual techniques of the West but the use of African drama, music and art in communicating the Christian "way of life."

The first course is planned as a general writing course, with special attention to the interests and needs of the trainees. It will include classwork and writing practice. Later, Dr. Shacklock explained, courses may be devoted to special needs, such as writing Sunday School materials and courses for local editors of church and family magazines which reach into the home.

Whenever possible, travel and living costs will be borne by the church or mission in Africa sending the trainee, he said, but it is hoped that mission boards and churches in the U. S. will make scholarships available for those who are qualified but otherwise might not be able to study at the Center.

This new "literacy house," said Dr. Shacklock, is the most ambitious to date in Lit-Lit's overseas projects for training personnel to conduct literacy programs and to publish the reading materials on all subjects which the newly literate need. He emphasized that its organization was undertaken on the strong recommendation of the All-Africa Conference which met last January at Ibadan, Nigeria. The Center, he added, will become the first working unit of an ecumenical center to be sponsored by the Copperbelt Christian Service Council.

Major funds for equipment and operational expenses of the center at Kitwe are provided by the Committee on Christian Literature for Women and Children in Mission Fields, Inc., with which Lit-Lit cooperates. Lit-Lit, which Dr. Shacklock directs, is the world-known nickname of the Committee on World Literacy and Christian Literature of the Division of Foreign Missions of the National Council.



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(*Continued from page* 9)

to do so. Institutional leaders have also given of their time to train church school workers, as have Christian psychologists and doctors.

Lesson Learned

One lesson which has been learned during the church's brief ministry in this field is the importance of having trained leaders prepared for this special task before any teaching work has begun.

Parents of the mentally retarded have helped with this work in some places after having had leadership training in Christian education.

The teacher in Rhode Island's recently established Protestant Sunday School for retarded children, for example, has for the last three years, following special training for this work, been teaching retarded children through the week. She is assisted by a nurse who also works in the public schools.

Phoenix, Ariz., reports that the teacher in the religious education class there has her M.A. in special education and has taught the mentally retarded in Texas and Arizona.

Schools Provide Leaders

Laboratory schools are beginning to provide work for leaders of the mentally retarded. For two years now the Faribault Summer School, under the Minnesota Council of Churches, has included this among its training opportunities.

At the close of these classes one child asked, "How long will it be until school starts again?" Another put his arms around most of the teachers and said, "I'll miss you." Student teachers declared, "We'll be in the school again next year."

More leaders are demanded than for ordinary church school teaching of the same number of pupils. These children require considerable individual assistance and personal identification with a leader.

Plans Vary

Teaching plans vary with the ability and educational experience of the group. The children repeat simple prayers and sing familiar hymns. They seem to enjoy Bible stories, particularly those of Jesus, generally ones which are ordinarily listened to by kindergarten boys and girls. Activities which are easy and which can be completed in one

(*Continued on page* 30)

Written especially for the coming Easter season, the March-April number of The Upper Room will help you to appreciate more fully the glory of this, the most meaningful of all Christian holy days.

Use of The Upper Room will stimulate prayer and meditation in Lenten days, and lead up to the high point of Christian worship at Easter. At the same time, using The Upper Room during the Easter season will strengthen the habit of daily devotions in the lives of those who use it.

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The CHURCHES WORKING TOGETHER

SPONSOR MARRIAGE COUNSELOR

In New York City, the Home Term Court marriage counselor sponsored by the Manhattan United Church Women during 1958 served 1,164 families involving some 3,492 children.

One couple, after ten years of marriage, had fallen into a life of constant drinking, violent tempers and verbal and physical abuse of the wife and four children. The children were nervous and irritable, the wife underweight, and the father out of work. Savings accounts were used up.

Over a period of three months the marriage counselor, Rev. Lester V. Baker, was able to bring the family back to a more normal way of life.

This marriage counseling program has been called "one of the most valuable services rendered by any religious agency in New York City."

ECUMENICAL EDUCATION IN CAPITAL

A new graduate course, "The Ecumenical Movement," open to ministers, seminary students and interested laymen from the Washington-Baltimore area, is being sponsored jointly by the Council of Churches, National Capital Area, and Wesley Theological Seminary in Washington, D. C.

The lectures will be given on Thursdays from one to three p.m., February 5-May 21.

Ten of the 15 lecturers live in Washington, including Bishop G. Bromley Oxnam of the Methodist Church and the Rev. Angus Dun, of the Episcopal Diocese of Washington. Visiting lecturers include Dr. Henry P. Van Dusen, president of Union Theological Seminary, New York; Dr. James H. Robinson, Church of the Master, New York; and Dr. Nils Ehrenstrom, professor of ecumenics at Boston University School of Theology.

MENTAL HEALTH CENTER PLANNED

The Greater Minneapolis Council of Churches is planning to establish a social rehabilitation center in the Wesley Methodist Church to help adults who have undergone treatment for mental illness.

The center will be staffed by volunteers from the council's Department of Church Women. Salaries of professional workers will be paid from a grant made by the Division of Vocational Rehabilitation of the Minnesota Department of Public Welfare.

Other projects for the coming year announced at the council's annual meeting are a city-wide religious census, and expansion of weekday religious education and of the hospital chaplaincy.

PASADENA HUMAN RELATIONS WORKSHOP

Community problems in the area of human relations were considered recently by a workshop under the sponsorship of the Department of Christian Life and Work of the Pasadena Council of Churches. The Human Relations Committee of the Community Planning Council and the various Jewish, Catholic and other concerned individuals and organizations gave enthusiastic cooperation to the project.

An attorney, Lorin Miller, gave an address, "The Whole World Is Watching Us." A panel representing realtors, women, minority groups, and youth discussed "The Challenge to the Community." A report was given on minority group concentration in elementary public schools, followed by a discussion on what should be done about it, suggestions by religious and civic organizations across the country, and a report on other comparable cities.

MUSIC CHEERS THE SICK

The Hospital Music Service of the Protestant Council of New York has been cited by the Board of Managers of the Memorial Center for Cancer and Allied Diseases, in Manhattan.

Under the guidance of Miss Nora Hellen, director, of the Hospital Music Service, some 300 volunteers presented 467 programs, with 1,329 volunteer artist participations, to more than 145,000 patients in Manhattan hospitals.

NOTIFICATION SERVICE IN BUFFALO

Often when a church member is hospitalized his pastor learns of it long after he has been admitted to the hospital or even after he has returned home.

To offset this state of affairs, the Buffalo, N. Y., council of churches has established a notification service in seven major hospitals of the city. Each patient at admission is asked three questions: Denomination? Church? Pastor? After this information has been obtained, the pastor is called by phone or is sent a postcard when not reached by phone. A file is maintained according to denominational affiliation, usually at the desk.

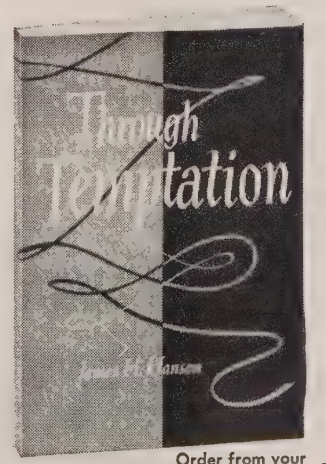
In some cases the work of notification is done by the Grey Ladies of the Red Cross, the women's auxiliary, or the paid staff of the hospital. At one hospital, in two and a half years of operation, the Grey Ladies made over 4,000 telephone and postcard contacts.

INDIANA CHAIN OF MISSIONS

The Indiana Council of Churches reports on its first Chain of Missions, held last year.

More than 30,000 persons participated in the 350 separate meetings. There was also wide radio and television coverage. In addition to the regular chain programs, arrangements were made by local chairmen for the featured speakers to appear before school groups, civic groups and other meetings, as time permitted.

Financially, the program sustained itself. This was made possible by the cooperation of denominations in furnishing speakers and the fact that the local communities underwrote their share of the council's expenses.



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Training for a More Meaningful Ministry

AS EARLY as 1913, doctors and theological educators were considering the usefulness of clinical resources in the education of pastors. In 1925 Dr. Anton T. Boisen, while chaplain at the Worcester (Mass.) State Hospital, instituted the first Council program of Clinical Pastoral Training. The agency was incorporated in 1930 with 16 students and four centers. Since that time approximately 2,500 men and women have had one quarter or more training under its auspices. These students and clergymen have come from 100 different theological seminaries representing 40 different denominations. In the past year, 300 student quarters of training were received through the council's 45 centers throughout the country.

Founded in 1944, a similar organization, the Institute of Pastoral Care, tries "to draw together mutual interests and resources for training in pastoral care with special reference to care of the sick." The Institute's first Summer School of Pastoral Care was offered at the Massachusetts General Hospital in Boston. The work has now expanded to 26 similar programs in institutions strategically located from coast to coast.

Clinical pastoral training is available all quarters of the year at various training centers accredited under the Council for Clinical Training, Inc. Students from theological schools are given first consideration for assignment during the summer, and clergymen on leave from parishes or other positions are urged to arrange for training during other quarters of the year.

All applications should be in, if possible, before March 15.

Application forms and full information are available through the New York office. Address inquiries to Miss Emily A. Spickler, executive secretary, 2 East 103rd Street, New York 29, N. Y. Assignment in the following programs can be arranged for through the Council for Clinical Training for the 1959 summer quarter. With some variation, all programs start the first week of June and run twelve weeks, through the 21st of August.

Northeast Region

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Episcopal Hospital, Front St. and Lehigh Ave., Philadephia 25, Pa.—Chaplain Supervisor: Rev. Arthur G. Elcombe.

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Philadelphia State Hospital, Roosevelt Boulevard and Southampton Road, Philadelphia 14, Pa.—Chaplain Supervisor: Rev. Kenneth T. Farnell.

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Eastern State Hospital, Williamsburg, Va.—Chaplain Supervisor: Rev. Archibald F. Ward, Jr.

Georgian Clinic, Atlanta, Ga.—Chaplain Supervisor: to be announced.

Grady Memorial Hospital, 36 Butler St., Atlanta, Ga.—Chaplain Supervisor: Rev. Charles V. Gerkin.

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Ohio Tuberculosis Hospital, Medical Center, Ohio State University, Columbus, O.—Chaplain Supervisor: Rev. William H. Kibler, Jr.

Osawatomie State Hospital, Osawatomie, Kans.—Acting Chaplain Supervisor: Rev. Donald F. Hood.

St. Louis State Hospital, 5400 Arsenal St., St. Louis 9, Mo.—Chaplain Supervisor: Rev. Arthur L. England.

Topeka State Hospital, Topeka, Kans.—Chaplain Supervisor: Rev. Thomas W. Klink.

University of Illinois, Research and Education Hospitals, 840 South Wood St., Chicago 12, Ill.—Chaplain Supervisor: Rev. Jackson M. Reed.

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Austin State Hospital, Austin, Tex.—Chaplain Supervisors: Rev. John R. Thomas and Rev. Charles E. Hall, Jr.

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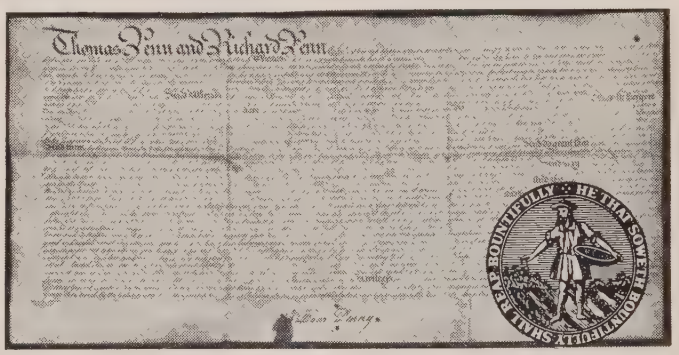

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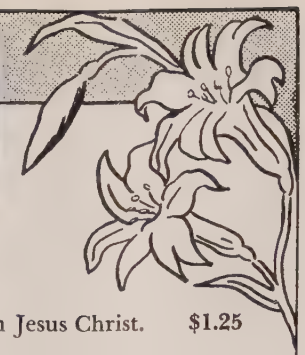

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Deuel Vocational Institution, Tracy, Calif. — Acting Chaplain Supervisor: Rev.Robert R. Dollar.

Metropolitan State Hospital, Norwalk, Calif.—Chaplain Supervisor: Rev. Miles W. Renear.

Napa State Hospital, Imola, Calif.—Chaplain Supervisor: Rev. Herman Eichorn.

Northern Reception Center and Clinic, Sacramento, Calif.—Chaplain Supervisor: Rev. J. Lennart Cedarleaf.

Oregon State Hospital, Salem, Ore.—Chaplain Supervisor: Rev. John M. Humphreys.

Patton State Hospital, Patton, Calif. —Chaplain Supervisor: Rev. Jess E. Moore.

San Diego County Honor Camps, 4005 Rosecrans St., Building 2, San Diego 10, Calif.—Chaplain Supervisor: Rev. Ralph D. Bonacker.

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Below is a listing of the opportunities for clinical pastoral training under its auspices during the summer of 1959. General inquiries should be addressed to Rev. John I. Smith, Institute of Pastoral Care, Box 57, Worcester 1, Mass. All applications received before March 1 are acted upon before April 1.

General Hospitals

Augustana Hospital, Chicago 14, Ill. —Chaplain Supervisor: Rev. Daniel H. Sandstedt; June 22-July 31.

Albany Hospital, Albany 8, N. Y.—Acting Chaplain Supervisor: Rev. Paul C. Mills; June 1-August 21.

Boston City Hospital, Boston 18, Mass. and Massachusetts Memorial Hospitals, Boston 18, Mass.—Director of Clinical Pastoral Training: Rev. John M. Bilinsky; June 1-August 21.

Emanuel Hospital, Portland 7, Ore.—Chaplain Supervisor: Rev. H. George Randolph; June 8-August 28.

BOOKS

The Man in the Mirror

By Alexander Miller, Doubleday, New York, $3.95.

"Man is the creature made visible in the mirror of Jesus Christ." We can only understand ourselves for what we are and as to what we can become in the presence of Jesus Christ. Thus this theme, the central issue in this book, is traced as a cogent argument for the necessity of the Christian gospel in any quest for self-understanding.

Professor Miller begins with an examination of the "introspective approach" to the quest of the "Self for itself." The inadequacy of this approach to self-understanding and selfhood becomes increasingly evident, particularly since we become persons primarily through our interaction with other selves, not by plunging deeper into the "pit of the ego." "Man knows himself as a *self,* and what it means *to be* a self, only in relation to other selves which confront him in equal freedom and selfhood." (page 37) This disclosure of selfhood in human interaction is what makes *love* so imperatively significant in the attainment of authentic "personhood."

Once this initial statement of the theme is sketched, it is essential to see it in the perspective of history. Our personal history is more than the sum total of the events of the age and the interactions with others that have happened to us. As persons we are inextricably set in the midst of the history of the race, of the civilization and its cultures, and of the nation and society. It is this matrix of history into which we are "inducted," which we reflect in unique and myriad ways, and without which we cannot be truly human. This is no argument for an idolatry of tradition, nor for a "new conservatism," but rather a statement of the context within which selfhood and self-understanding must be developed. This is the "mirror of history."

The "mirror of history" in our civilization compels us to acknowledge the "axiality of Jesus Christ." By this is indicated that there can be no discussion of Western history without a recognition of the power of Jesus Christ. This fact is in and of itself no justification for Christian claims, but it does remind one that within our civilization there can be no genuine quest for self-understanding which does not involve a confrontation of Jesus Christ by each man. As Professor Miller avers, there is no avoiding a choice: are the Christian claims an "incubus" from which we wish

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to be free, or a "resource we need to explore"?

The Man in the Mirror is thus more than a reflection cast by the tranquil waters of purposeless living. "Every man has a god," and the essential search of the human being is for the god worthy of the loyalty all gods require. Truly then "the glory of God in face of Christ Jesus" is the "light in the darkness" through which purposeful freedom comes into our lives. "The encounter with Christ is the supremely self-revelatory meeting. Our own estimate of ourselves is deceptive; our encounter with others tells us much, but tells us nothing final. . . . But in the presence of Incarnate Love there is no room for illusion. . . . It is the end of self-idolatry and the birth of what the New Testament calls *The New Man in Christ.*" (97) As always Professor Miller has something to say that is most worthy of attention. He writes with conviction—and the book is stimulating. He writes with perceptive accuracy—and the book is a reliable guide and resource for all who seek to know "who am I?", and this is Everyman. THOMAS R. BENNETT

Prayer That Prevails

BY G. RAY JORDAN, THE MACMILLAN CO., NEW YORK, $3.00.

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The book abounds in illustrations drawn from literature and life, from biography and the Bible, from our country and abroad, from persons engaged in Christian living and some living by other faiths. These illustrations are short and elucidate the points the author is trying to stress. In fact, they are so brief and numerous that it is sometimes difficult for the reader to keep the author's main point clearly in mind.

Dr. Jordan is prefessor of homiletics at the Candler School of Theology, Emory University, Atlanta, Ga. He has written a total of 16 books and seven of his last eight have been Religious Book Club selections. *Prayer That Prevails* will take its place with his other books as helpful and inspiring material for Christian living. J. EDWARD LANTZ

Clinical Training

(*Continued from page* 26)

Herrick Memorial Hospital, Berkeley 4, Calif.—Acting Chaplain Supervisor: Rev. LeRoy B. Futscher; July 20-August 28.

Massachusetts General Hospital, Boston 14, Mass. and McLean Hospital, Waverley, Mass. — Chaplain Supervisor: Rev. William B. Spofford; June 8-August 28.

Meyer Memorial Hospital, Buffalo, N. Y.—Chaplain Supervisor: Rev. C. Charles Bachmann; June 1-July 10.

Miami Valley Hospital, Dayton 9, O. —Chaplain Supervisor: Rev. James E. Flinchbaugh; June 15-July 23.

Homer G. Phillips City Hospital, St. Louis 13, Mo. — Chaplain Supervisor: Rev. Guy D. Outlaw; June 8-July 17.

St. Louis City Hospital, St. Louis 4, Mo.—Acting Chaplain Supervisor: Rev. Peter T. Burks; June 8-July 17.

Minneapolis General Hospital, Minneapolis, Minn. — Chaplain Supervisor: Rev. David Belgum; June 1-July 10.

University Hospital, Ann Arbor, Mich. —Chaplain Supervisor: Rev. Malcolm B. Ballinger; June 8-July 17 and July 20-August 28.

Wesson Memorial Hospital, Springfield, Mass.—Chaplain Supervisor: Rev. Leon F. Kenney; June 1-July 10.

State University of New York, Upstate Medical Center in Syracuse, N. Y.—Acting Chaplain Supervisor: Rev. John A.

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Theological Seminary Announcements

On pages 28 and 29 and on the outside back cover will be found announcements of theological seminary courses and summer conferences. Other similar announcements appeared in the January issue.

Whitesel; July 6-August 15.

Mental Hospitals

Boston State Hospital, Boston 24, Mass.—Chaplain Supervisor: Rev. Judson D. Howard; June 1-August 21.

Colorado Psychopathic Hospital, Denver, Colo.—Chaplain Supervisor: Rev. Charles W. Stewart; June 15-July 24 and July 27-September 4.

Cleveland Psychiatric Institute and Hospital, Cleveland 9, O.—Chaplain Supervisor: Rev. David Loegler; June 1-August 21.

Danvers State Hospital, Hawthorne, Mass.—Chaplain Supervisor: Rev. Harold R. Beede; June 1-August 21.

Gowanda State Hospital, Helmuth, N. Y.—Chaplain Supervisor: Rev. Richard J. Lehman; June 1-July 10 and July 13-August 21.

Harrisburg State Hospital, Harrisburg, Pa.—Chaplain Supervisor: Rev. Myron F. Klinkman; June 1-July 10.

Massachusetts Mental Health Center, Boston 15, Mass.—Chaplain Supervisor: Rev. Joseph F. Woodson; June 1-July 10 and July 13-August 21.

Medfield State Hospital, Medfield, Mass.—Acting Chaplain Supervisor: Rev. Skillman Myers; June 1-August 21.

Missouri State Hospital No. 1, Fulton, Mo.—Chaplain Supervisor: Rev. William F. Rogers; June 8-August 28.

Westboro State Hospital, Westboro, Mass.—Chaplain Supervisor: Rev. Henry H. Wiesbauer; June 1-August 21.

Worcester State Hospital, Worcester, Mass.—Chaplain Supervisor: Rev. Arthur D. Leaker; June 1-August 21.

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THE SLOW OF HEART, *Matthew Warren,* Harper & Bros., New York, N. Y., $2.00.

LIFE'S HIDDEN POWER, *Louis H. Evans,* Fleming H. Revell Co., Westwood, N. J., $2.50.

THE CREATIVE YEARS, *Reuel L. Howe,* Seabury Press, Greenwich, Conn., $3.50.

I SPEAK FOR MYSELF, *John Haynes Holmes,* Harper & Bros., New York, N. Y., $4.50.

EDUCATION AND FREEDOM, *H. G. Rickover,* Vice-Admiral USN, E. P. Dutton & Co., Inc., New York, N. Y., $3.50.

THE WONDER OF POWER, *Shelton Hale Bishop,* Seabury Press, Greenwich, Conn., $2.25.

THE TORNADO IN THE SKY, *T. W. Willingham,* Beacon Hill Press, Kansas City 41, Mo., $1.00.

OUT OF THE DEPTHS, *Edward A. G. Hermann,* Christian Education Press, Philadelphia 2, Pa., $1.50.

INVITATION TO THEOLOGY, *Allen O. Miller,* Christian Education Press, Philadelphia 2, Pa., $4.00.

RIVERS IN THE DESERT, *Nelson Glueck,* Jewish Publication Society of America, 222 North 15th Street, Philadelphia 2, Pa., $6.50.

THE LARGER PARISH AND GROUP MINISTRY, *Marvin T. Judy,* Abingdon Press, Nashville 2, Tenn., $3.00.

THE COMMUNIST WORLD AND OURS, *Walter Lippmann,* Atlantic Little Brown & Co., Boston, Mass., $2.00.

ADVENTURES FOR GOD, *Clarence W. Hall,* Harper & Bros., New York, N. Y., $3.75.

THE POWER OF A PURPOSE, *Nenien C. McPherson, Jr.,* Fleming H. Revell, Westwood, N. J., $2.50.

PRAYER, THE SECRET OF POWER, *C. J. Kinne,* reprint, Beacon Hill Press, Kansas City, Mo., $1.00.

RENDEZVOUS WITH ABUNDANCE, *Hugh C. Benner,* Beacon Hill Press, Kansas City, Mo., $1.50.

DRINKING AND INTOXICATION, *Raymond G. McCarthy,* The Free Press, Glencoe, Ill., $7.50.

Churches Discover 5,000,000

(*Continued from page* 9)

session are also enjoyed and provide learning opportunities.

These children like to make gifts to take home with them or things to keep for themselves. These activities are such as to enable the participants to have a sense of achievement. Failure hurts, but accomplishment opens the way for love and warmth of relationships. It contributes to an atmosphere in which Christian faith can be cultivated and nurtured.

Families of retarded children need the help of the church also. Not only do they want its guidance in facing the problems created by community attitudes toward mental retardation. They also look to the church to help them with their child's Christian nurture and frequently are eager to carry on the training which the church provides for him. Thus leaders of mentally retarded children must also become leaders of their parents as well.

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"Is the work worth the effort?" is a question which is not asked by persons who have once become involved in this teaching. They have their answer as they hear children of youth age pray for the first time, or utter the name of God reverently when they begin to become aware of Him. Their appreciation is found in the smile of a child who has struggled along on a simple task and finds he has been able to complete it. Their satisfaction comes in knowing they have helped a child to know and love God.

As one leader said, "I thought the church could only provide these children with a social experience. I found instead it could lead them to God."

Dr. Fred E. Henry, associate director of the Deveraux Foundation, said, "It is my firm belief that every mentally retarded child can have a rich experience in the love of God."

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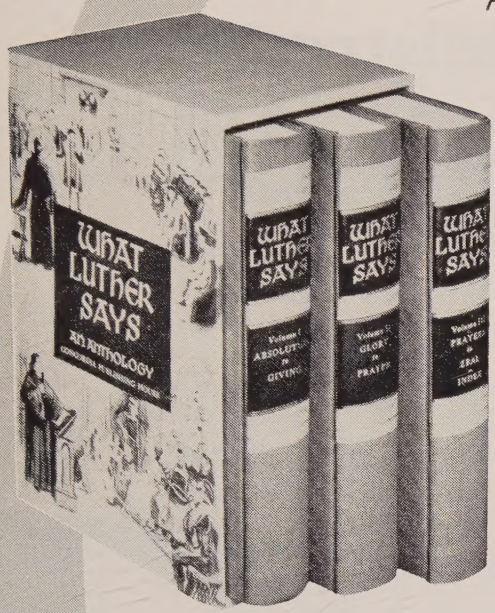

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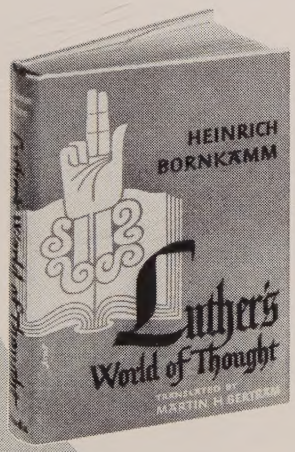

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